

Heritage & Destiny

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IN THIS ISSUE

- *The menace of racial interbreeding*
- *The Race Riots of 1919*
- *William Morris*
- *Industrial folk song*
- *Briefing, Review, Forum*



Death of a Nation?

Death of a Nation?

IT has always been our intention to concentrate on the positive and encouraging aspects of our national and racial achievements. We only wish that our initiative in this direction had been started years ago.

The pace of events now intrudes itself upon us. The Western, and particularly North European, culture and civilization which we seek to promote is rapidly degenerating.

Of all the threats that we face the greatest and most difficult to reverse is the process of miscegenation — racial interbreeding.

Cultures can be polluted and distorted by the process of acculturation — the adoption of alien influences. They can, by the same token, be saved, cleansed and revived.

Once the unique racial identity which underpins our culture is destroyed, however, the situation will be irreversible.

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Will the future witness a Britain consisting of frizzy-haired mulattos whizzing about on skates to the blare of their portable stereo cassette-receivers until the last battery made by the last White man runs out?

Will the future witness the 'Death of a Nation'? And, indeed, the death of other nations besides our own? Those questions will only be answered by our actions — or lack of them.

The Falklands

WHEN it comes to a clash of Nationalisms, whether in the South Atlantic or Northern Ireland, each will look to its own. At the time of writing the average Briton on the factory floor thinks that the Argentinians should be smashed.

But before the present euphoric mood of national solidarity gets out of hand, we should remember that the British Establishment in general, and the Foreign Office in particular, conspired for years to give the Falkland Islands to Argentina against the wishes of their inhabitants.

Perhaps the Soviet agents in the Foreign Office encouraged the Argentinian invasion as part of the Soviet strategy to destabilise United States control in South America. But perhaps not.

It is unnecessary to seek conspiratorial explanations when one considers the obvious degeneracy of the ruling class — the same degeneracy that breeds Soviet agents (like Burgess, Philby, Maclean and Blunt) in the first place.

It is a class which recognizes no ties of kinship, but only abstract ideological aims or its own selfish economic interests. It suffers from a total paralysis of will when it comes to defending its own people and territory, its current bellicosity being the product of public pressure.

Nor should we forget that the British mainland has suffered an alien invasion in recent years that has been numbered in millions. Not one sabre

has been rattled by any British government about that invasion.

It is a pity that this country should have been drawn into a confrontation with Argentina, when our more enduring enemies are much nearer home.

Poles Apart

AS much as we might sympathise with the plight of the Poles there is nothing that we *can* do to help them and nothing that Reagan or Thatcher *will* do to help them. The Soviet domination of Poland is the direct result of Yalta and Potsdam when the British, American and Soviet leaders of the Capitalist-Communist alliance agreed to partition not only Germany, but Europe as a whole.

The major struggle that will face a resurgent Britain will not be against the Soviet Union, but against the Dollar Imperialism and Coca-Cola Culture of American-based International Capitalism which sees the world as a global supermarket, and which seeks to extirpate all nations, races and cultures, so we can all eat the same food, all watch the same television programmes, and all help to enrich the multinational corporations.

Our detestation of Marxist lunacy and Soviet tyranny should not lead us into supporting its mirror image. Ronald Reagan and his enthusiastic stooge, Margaret Thatcher, are our enemies, not our heroes.



Coca-Cola culture.

Miscegenation: genocide or suicide?

Racial intermixing threatens to extinguish our unique national and racial character: who is to blame?

MISCEGENATION—inter-racial sex resulting in the production of mixed-race offspring—is the greatest, and, indeed, only long-term threat posed by Coloured Immigration. All the other problems associated with Coloured Immigration would be removed with the removal of the Immigrants themselves, given the political will to do it.

A 'post-Immigrant' society could deal with the remnants of a relatively small amount of racial intermixing, but if that intermixing becomes too great there will never be a 'post-Immigrant' society. The supporters and potential supporters of a Racial-Nationalist revolution will find themselves outnumbered by a population of half-castes with a very strong personal stake in the continuance of a multiracial society.

An article by Christopher Bagley in the January 1981 edition of the quarterly journal *Patterns of Prejudice* examined the subject of racially mixed marriages in modern day Britain¹. The article, which was originally presented as a paper to a conference on 'Race Relations' held at the Commonwealth Institute in London in March 1980, presented some disturbing statistics about the level of racial intermarriage.

Bagley is a lecturer in sociology at the University of Surrey, and a practising Christian of the Anglican cult. Besides these credentials he has first-hand experience of inter-racial marriage, his wife being a Jamaican Negress.

Bagley's information on the rate of intermarriage was derived from figures issued by the Office of Population Censuses and Surveys, which published figures on births by birthplace of parents.

Bagley points out two problems in this regard: "First, a number of those born in say India will in fact be white, the children of soldiers and civil servants during the colonial period. Secondly, with the passage of time, increasing numbers of young blacks and Asians now marrying and having children were born in Britain. For this last reason we cannot produce any estimates from OPCS data for later than 1976."

After making adjustments for those who were born overseas but who are in fact White, Bagley concludes "the figures indicate that by 1971 about 18 per cent of marriages involving an Indian or Pakistani partner also involved a white, European partner; 17 per

cent of marriages involving a West Indian partner were black-white marriages; 16 per cent of marriages involving an African partner were black-white marriages; and 40 per cent of marriages involving Maltese, Gibraltar or Cypriot were interethnic."

Bagley adds that figures for later years, till 1976, show an increasing proportion of West Indians in mixed race unions, and concludes that 25 per cent of marriages involving a West Indian are today inter-racial. Overall, he estimates that about 20 per cent of Blacks and Asians in Britain are married to Whites. "These figures," says Bagley, "indicate that there is more than three times the rate of black-white intermarriage in Britain than in America."



Immigrant expectations and the readiness of some Whites to meet them are changing for the worse.

One way in which the British and American statistics agree, however, is that Black male-White female marriages outnumber White male-Black female marriages by more than two to one.

The statistics, of course, only refer to legal marriages. As Bagley candidly admits: "There is another type of relationship which results in single parents having mixed race children. Usually the mothers in this case are white."

"... many mixed race children ..." explains Bagley "... are ultimately placed with white adopters," a practice he describes as "transracial adoption."

We would hazard a guess that a majority of these adopters are do-gooding middle-class liberals, and that a significant number of them are, like Mr. Bagley, committed Christians, with an over-weening sense of guilt and a racial death-wish. The adopted children are but cuckoos in the nest.

Bagley offered no statistics for these extra-marital inter-racial unions producing mixed-race children. If one's personal impressions of the inner-city are anything to go by, such liaisons are widespread.

We would like to be able to argue that Bagley's article was wishful thinking, and/or designed to demoralise White resistance to the encroachment of the multiracial society. Unfortunately, it is supported by the evidence of our own eyes. (Statistical evidence is going to be more difficult to come by in future because of the decision made to exclude any question about ethnic background from the 1981 census).

In the conclusion to his paper Bagley positively gloats over the destruction of our existing ethnic identity:

"It may be that in a short span, say a century, British culture and biology may be remarkably changed as the metropolitan country absorbs so many people from its former Commonwealth. I am not alone in rejoicing at that future."

Amongst those who obviously join him "in rejoicing at that future" are the publishers of *Patterns of Prejudice*. This magazine, which is a sort of up-market version of *Searchlight*, is published by the Institute of Jewish Affairs in association with the World Jewish Congress. The latter is a Zionist organisation representing Jewish bodies and communities throughout the world, and which exists "to intensify the bonds of world Jewry with Israel ... and to strengthen the ties of solidarity among Jewish communities everywhere ..."².

Jewish-Zionists are concerned by and opposed to Jewish intermarriage with non-Jews, while welcoming the racial mongrelisation of their gentile hosts. Two main

1. *Patterns of Prejudice*, 11 Hertford St., London W1Y 7DX.

2. *Zionist Year Book* 1979, pg. 203. (Published by the Zionist Federation of Great Britain and Ireland, Rex House, 4/12 Regent St., London SW1Y 4PG).

ANTISOCIAL TRENDS

motives may be discerned. The first and most immediate is that multiracial populations are in no position to develop ethnocentric societies which would inevitably call in question the alien loyalties of Zionist-Jewry. The second would seem to flow from a peculiar religio-political idea that the Jews have been chosen by God to lead the world in international brotherhood.

Public opinion in Britain towards racial intermixing seems to have changed drastically in recent years, though it could be argued that the opportunity for racial intermixing simply did not exist earlier, and that a large section of the population has been 'multi-racialist' in theory — if not in practice — since the 1930s.

Be that as it may, there has been a significant change in the type of woman willing to be found with Black men.

Anyone who can remember the 1950s or even the 1960s will recall that by and large the only women who mixed with Blacks were prostitutes and other women from the very bottom of the social scale, often hideously fat, ugly and generally slobby. They were, in other words, women of low human grade by any standard, and would otherwise no doubt have been left on the shelf.

Although liaisons with Black men are generally still confined to White women of relatively low-IQ type, it has become acceptable — even fashionable — for these women to be much more physically attractive than their forerunners.

Less common, but also on the increase, is the incidence of White (largely middle-class) men to be seen with Black, Asian and Far Eastern women. Christopher Bagley is a case in point.

The sexual expectations of racial minorities have risen, as has their acceptance as suitable partners by the majority population. This change in expectations and acceptability has undoubtedly been influenced by the communications media.

Television programmes such as *Mixed Blessings* (a 'situation comedy' based on a mixed marriage), dance troupes like Hot Gossip (in which all the men are Black and all the women are White), and the pop music business in general have consciously and deliberately promoted the idea of inter-racial sex.

We do not suggest that there is a single concerted conspiracy to destroy European Man by the promotion of miscegenation, although a conspiratorial atmosphere surrounds many aspects of the problem.

More fundamentally, we are faced with an 'open conspiracy', a large-scale movement supported by diverse individuals, organisations and groups with various conscious and sub-conscious motives.

Some of these groups are simply our enemies, deliberately determined to destroy us for their own ends. They are guilty of genocide. They enjoy the co-operation, however, of many of their intended victims. These are guilty of racial suicide.

It would be a mistake to place all the blame for miscegenation on conspirators, or for that matter, on the social, economic and historical forces which have also played their part in this process. In the final analysis, nobody is forced to interbreed. Ultimately, our destiny is our own to determine.

Britain, of course, is not alone. The problem of miscegenation threatens the whole of the White world. In Britain, however, the problem is becoming acute. As 'White Flight' empties the inner-cities, these areas are being abandoned to a new and proliferating sub-class of mulattoes existing on mugging, looting and social security.

Anyone who can see the writing on the wall knows that we are entering a stage of desperation: for the White man time is running out.

FORUM

Heritage and Destiny aims to help provide a forum for the objective analysis of important issues, including the assets and liabilities of all political, economic and religious systems.

Our *Forum* section is where you — the readers — can present your comments and ideas, especially where these are short and thus unsuitable for inclusion in the form of articles.

If you have anything interesting to say on the themes with which we are — or ought to be — concerned, then let us have your views. Address contributions to *H&D Forum*, Heritage Books, BCM 5766, London WC1N 3XX.

In order to promote the freest possible debate, contributors will be identified by numbers only.

• I found the Peasants' Revolt article (*H&D* No. 4) very good and very interesting, and, as revealed in the last paragraphs, full of comparison-significance for today.

However, I feel that the 'anti-immigrant' part of the article was somewhat spurious, especially as the peasants were rebelling against an oppressive social system, and not specifically against the Flemish workers in the country.

In historical terms it must be said that

the Flemish weavers, as with the majority of foreigners settling here during the Middle Ages, were an asset to the country and in no way can be compared to the present situation. Racially considered, the Flemings brought fresh Nordic blood into the nation, as did the Huguenots.

A far better article on the theme of precursors to the anti-immigrant movement could be written about the Jewish community in Britain. (17)

• I think that some of your attitudes are too definite. For instance, to what degree was the atmosphere of early British Christianity like the later version? To contrast a whole ecological, human paganism against a suspicious, divided and neurotic Christianity is surely too sweeping?

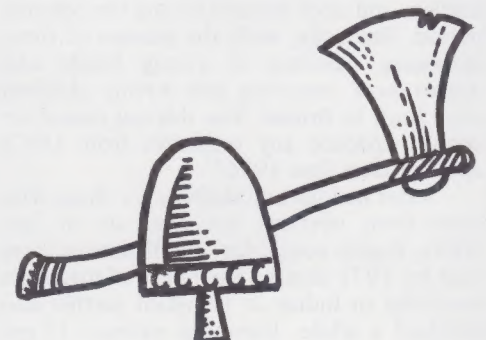
The earliest centuries of Christianity are the history of the Celtic Church. Now it's true that the Roman ascendancy (championed by the Saxons) obliterated nearly all of the traces of the earlier beliefs, but the evidence that survives would seem to me to indicate that Christianity in Britain during the period of acceptance was a quite different religion to that of the brittle neurotics of a later age.

One danger of any form of historicism is that it becomes easily transformed into

another determinism in the minds of those who seek excuses. *H&D* has balanced this nicely so far, but perhaps an article on this point would be interesting. (18)

• Please could you send me a copy of *The Hoax of the Twentieth Century* . . . Ever since the end of World War Two we have been constantly reminded and brainwashed about German war crimes, but can it all really be true?

Now the truth is coming out about Allied plans to use germ warfare, which is just as horrific as nuclear warfare, so I would be interested to read another point of view. (19)



Advance Australia mottled?

THE Australian Heritage Society, launched in 1971, "welcomes people of all ages to join in its programme for the regeneration of the spirit of Australia."

Its quarterly journal, *Heritage*, lays great emphasis on Christianity and loyalty to the British Monarchy.

Last year the New South Wales section of the Heritage Society ran an essay competition on 'Our Australian Heritage'. The winning essay by a 15-year-old Church of England schoolgirl was headed by the following stanza:

*A land; beautiful, bountiful and free
A blend of East and West; black, brown,
yellow and white
From convict to scientist, mountain to sea.
This is our Australian heritage.*

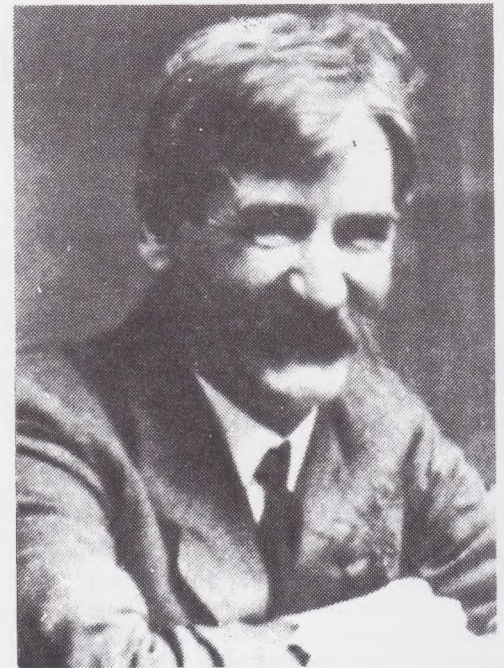
The essay itself states "We are a nation of great ethnic variety . . . The government policies which have allowed these new arrivals have resulted in our diverse Australian culture. From them we have learnt to

broaden our horizons in our food, in our customs but above all, in learning to benefit from and live with various races."

We prefer the verse of the Australian poet Henry Lawson:

*You ask me to be gay and glad
While lurid clouds of danger loom
And, vain and bad and gambling mad,
Australia races to her doom . . .
You bid me make a farce of day
And make a mockery of death,
While not five thousand miles away
The yellow millions pant for breath!*

*Store guns and ammunition first,
Build forts and warlike factories,
Sink bores and tanks where drought is worst,
Give overtime to industries.
The outpost of the white man's race,
Where next his flag must be unfurled —
Make clean the place! Make strong the place!
Call white men in from all the world!
(To be amused).*



Henry Lawson

Revealed multiracialism

SOME Racial-Nationalists view certain forms of Christianity as compatible with or even as a source of encouragement to the struggle for racial survival.

One Christian cult that has been more credit to the race than most is Mormonism. Rejecting the dysgenic Roman Catholic dedication to the celibacy of the fittest, the Mormons adopted polygamy. Salt Lake City, which they founded, has been a model of good order and industriousness, and a world away from Jonestown, Guatemala.

Blacks never used to be allowed into the Mormon priesthood, but in 1976 the Mormon leader received a divine revelation that Blacks should be admitted, and the Mormon Church has now been brought into line with the unquestioning multiracialism preached by most other Protestants and by Catholics. Mormonism is now growing faster than any other US Christian cult, and is also now winning converts in the Third World.

Any religious belief or social system that does not embrace Racial-Nationalism as its foundation will only be compatible with Racial-Nationalism by accident, and will very probably not be compatible at all. The Mormon turnabout demonstrates the danger of placing any trust in the irrational vagaries of a revealed religion.

Royal Wedding hymn author's other writings

SPECIALLY chosen for last year's Royal Wedding by Britain's future Queen was her favourite hymn, *I vow to thee my country*. The author of this attractive patriotic hymn was Sir Cecil Spring Rice, British Ambassador to the United States from 1912 to the end of 1917, and a personal friend of Theodore Roosevelt.

The collection of Sir Cecil Spring Rice's letters with commentary published as *The Letters and Friendships of Sir Cecil Spring Rice* (Constable, London 1929) is an important source for our knowledge of behind-the-scenes wheeler-dealing.

Revealing passage

A typically revealing passage appears in a letter dated 3 February 1914 concerning the stated desire of President Wilson to negotiate a new treaty with Czarist Russia as a counterbalance to the emerging power of Japan:

"No sooner was the President's statement made than a Jewish deputation came down from New York and in two days 'fixed' the two houses so that the President had to renounce the idea of making a new treaty with Russia. They are far better organised than the Irish and far more formidable. We should be in a position to get into their good graces. Their present object is to have a Judge on the Supreme bench." (Vol. 2, p. 201).

Britain, of course, got into "their good graces" by issuing the Balfour Declaration which gave them Palestine in return for their desertion of the Central Powers, and the entry of the United States into the First World War on the side of the Entente.

In 1916, the year before the Balfour Declaration, Wilson had duly appointed a millionaire Zionist, Louis Brandeis, to the Supreme Court.

The letters of Sir Cecil Spring Rice are, of course, ignored by 'responsible' historians, even if his hymn continues to be sung.

HISTORY

The Race Riots of 1919

PART ONE: THE RIOTS

*Died some, pro patria,
non 'dulce' non 'et decor' . . . Walked eye-deep in hell
believing old men's lies, then unbelieving
came home, home to a lie,
home to many deceits,
home to old lies and new infamy.*
— Ezra Pound

WEDNESDAY 11th June had been the hottest day of 1919 thus far. A temperature of nearly 80°F had been recorded in the shade. Now, towards late evening, a large crowd of young White men and girls were confronting a large crowd of Blacks. The two groups, some 70 to 100 yards apart, threatened each other and taunted each other to attack¹:

"Among the whites were a number of young soldiers in khaki and many ex-soldiers. The coloured men were concealed in the darkness of a large railway arch, and cries of 'Charge! charge!' came from the soldiers. There was a wild rush for the bridge, and revolver shots rang out from the ranks of the negroes. A soldier was wounded in the thigh with a revolver bullet. When the coloured men saw the determined character of their opponents' charge and that the revolver shots would not stop it they ran into the maze of narrow streets abutting on the canal, an area known to Cardiff people as 'Nigger Town'."

Invaded by racial aliens

For four wasted years British soldiers had endured the mud, blood and spattered guts of Flanders. While they were butchering and

being butchered by their fellow White men, some of Britain's major cities were being invaded by racial aliens who had been imported by the Government to aid the war effort.

The war ended in November 1918. Those Britons who survived the ordeal of criminal insanity which wrecked and exhausted Europe were supposed to come home to a 'Land Fit For Heroes'. In fact, they came home to encounter unemployment, poverty and Coloured immigrant populations interbreeding with White women.

The young men of that era had not been steeped in liberal-minority propaganda by the media, but had been schooled in the horrors of trench warfare. The stage was set for an explosion of racial violence, and it came as surely as the summer.

"Check against pollution"

The Coloured Immigrant population was concentrated in Liverpool, South Wales and London, in what a Liverpool newspaper described as "distinct foreign colonies", and which it viewed as "partly a check against the pollution of a healthy community by undesirables"².

The same paper said that the Negro

population of Liverpool had grown by "leaps and bounds" during the war, and estimated it at 4,000 to 5,000³. *The Times* said that the Blacks were "largely West Indians" and put their number at about 5,000⁴. The *Daily Express* put their number at 2,000⁵. The *South Wales Echo* estimated that there were in Cardiff 1,200 unemployed Coloured seamen, including Arabs, Somalis, West Africans and West Indians⁶.

In Barry, according to the *Liverpool Echo*, there was a population of "some hundreds of Brazilian negroes, many of whom have been living on unemployment benefit"⁷.

London's Immigrant population seems to have been mainly Chinese. A report in a national newspaper⁸ described London's Chinatown:

"Turn down Burdett-road into the West India Dock-road. That is the way to the narrow, dirty streets where San Sing squats on the pavement of a night, smoking his long pipe and blinking up at the moon through its smoke." The report referred to "evil-smelling dens where Chinamen sleep in four tiers of bunks," and to the general "squalor", "dirt" and "smell" of the area. It concluded: "Chinatown is growing. There are more Chinese in the purlieus of Rock-street and Pennyfields than ever before. The shop signs are creeping west."

Liverpool

The rioting first broke out in Liverpool on Thursday 5th June. It began in a pub when a Coloured man picked up a glass of beer and threw it at a group of Scandinavians at another table: "The Scandinavians left the premises and in the street were assaulted by the coloured men with sticks, knives, razors and pieces of iron torn from lamp-posts"⁹.

The Blacks then went on a general rampage, assaulting three old men and a policeman. A crowd of about 2,000 Whites gathered, but were dispersed by the police. The Blacks were not grateful for their rescue, however, and showed their resentment of



British 'Tommies' shelter in a trench during a respite in the fighting. After four wasted years the survivors returned home to find their country invaded by racial aliens.

1. *The Times*, 13th June 1919.
2. *Liverpool Echo*, 6th June 1919.
3. *Ibid*.
4. *The Times*, 10th June 1919.
5. *Daily Express*, 12th June 1919.
6. *South Wales Echo*, 10th July 1919.
7. *Liverpool Echo*, 12th June 1919.
8. *Daily Express*, 18th June 1919.
9. *Liverpool Daily Post and Mercury*, 19th June 1919.

police interference by shooting one policeman in the mouth and slashing another across the face with a razor.

Rioting broke out again on Sunday 8th June. An account of subsequent court proceedings said that a Coloured man had been running along the street waving an iron bar and shouting "Down with the white race"¹⁰. The account continued: "White men appear determined to clear out the blacks, who have been advised to remain indoors. This counsel many of them disregard, and late on Sunday a large body of police had to be requisitioned to prevent serious consequences. Whenever a negro was seen he was chased and, if caught, severely beaten..."

Thousands on the street

The pattern was repeated late on the night of Monday 9th June. Another account of court proceedings read¹¹: "Evidence was given to the effect that the district was in uproar and every coloured man seen was followed by large hostile crowds. In two instances the negroes, on being attacked, pulled out knives and razors and attempted to stab some of the crowd. One was heard to shout, 'Come on, you English dogs, I will do for you.'"

Fresh disturbances in the early hours of Wednesday 11th June were also reported. A correspondent telephoning from Liverpool at one o'clock in the morning said that "the streets were filled with thousands of excited people"¹².

Newport

Rioting broke out at Newport on Friday 6th June and was said to have been caused by a Coloured man accosting a white girl. A soldier intervened and knocked the Coloured man to the ground: "Partisans gathered, and for two hours disturbances ensued. A Chinese laundry, refreshment houses, and lodging houses were wrecked and the furniture was taken into the street and burned"¹³. Another report said that "The coloured men defended themselves with revolvers, pokers and sticks"¹⁴.

The rioting culminated the next day in an affray that was only quelled by a police baton charge: "Stones and iron bolts were thrown, and towards midnight the crowd had increased to several thousands. No blacks were to be seen in the streets"¹⁵.

Cardiff

According to the Head Constable's report on the Cardiff riots, the confrontation described in our opening paragraphs had begun "when a brake containing a number of

coloured men and white women, apparently returning from an excursion, attracted a mixed crowd"¹⁶.

"... About 10 o'clock a wordy argument between blacks and whites ended in the blacks, who were in superior numbers, setting upon one of the white men, who was thrown to the ground and brutally kicked"¹⁷. The White man was rescued by a policeman "and the blacks, seeing that the anger of the whites had now been roused, bolted precipitately"¹⁸.

"Nigger Town"

After this minor skirmish came the major confrontation, the White charge, and the Black retreat into "Nigger Town". This area contained a large colony of Negroes, many of whom had married White women. "The whites followed the blacks into their retreat and pandemonium ensued"¹⁹.

A Black flourishing a razor was knocked down, and the razor kicked from his hand. More shots were fired, and a group of Blacks was seen rushing into a shop. The Whites smashed the door and windows, rushed into the shop, and hustled out two Blacks, who were beaten with sticks and frying-pans.

In another street a house occupied by Blacks was attacked: "The door was battered to splinters. The screams of a woman were heard and revolver shots again rang out. A fleeing negro was sighted and, giving chase, the whites overhauled him and brought him down. A revolver was wrested from his hand, and he was belaboured with sticks, kicked and struck"²⁰.

Another house where Negroes lived was set on fire, but the fire brigade extinguished the flames: "A young white woman was rescued from the premises, and the police, who escorted her away, had some difficulty in protecting her from other white women"²¹.

White man's throat cut

A group of Whites led by a soldier were confronted, when entering one house, by four white girls in night attire: "We are British girls," one of them said. "Thank God there are others!" was the answer from one of the leaders, meaning that there were white girls who would not consort with black men. The four girls were hastily brushed aside and the house searched for coloured men"²².

Elsewhere in the city "A young man named Harold Smart walked up to a constable and complained that a coloured man had cut his throat. The constable promptly took him to King Edward's Hospital in a taxicab, but the man died almost immediately after his arrival"²³.

Smart was a 20-year-old ex-soldier who had been discharged from the army after being wounded in the left arm. He was described in a local paper as "a very quiet lad"²⁴. When he was buried on the 17th June the streets in his area were lined with people: "The coffin was covered with the Union Jack, and a party of men from the 1st Welsh Regiment acted as bearers, while the "Last Post" was sounded by" a lance corporal²⁵.

By the following evening the authorities had become sufficiently alarmed to keep a magistrate on hand to read the Riot Act and a company of the Welsh Regiment on hand to enforce it²⁶.

Irishman shot by Negro

Two men were killed that evening, an unidentified Negro and an Irishman, John Donovan, who was shot through the heart with a revolver bullet fired by a Negro²⁷:

"It was late at night when the trouble was renewed, and some two or three hours elapsed before the police were able to quell the riot... As trouble was anticipated extra police had been drafted into "nigger town", but the tone of the crowd of whites became more and more angry. They assembled in front of a house where eight negroes were known to reside, and challenges were issued to them to come out. Several colonial soldiers constituted themselves the ringleaders of the besieging party, which was largely made up of discharged soldiers. Some of the latter asked:— "Why should these coloured men be able to get work when it is refused us?" The relations of coloured men with white women were also referred to angrily.

"The door of the house was burst in, and the assailants crowded into the narrow passage, and began to ascend the stairs. Then a revolver shot rang out, and an exclamation was heard, "My God, I am hit." This came from Donovan. Two colonial soldiers who

10. *The Times*, 10th June 1919.
11. *The Times*, 11th June 1919.
12. *Ibid.*
13. *The Times*, 9th June 1919.
14. *Morning Post*, 9th June 1919.
15. *Ibid.*
16. *South Wales Echo*, 10th July 1919.
17. *South Wales Echo*, 12th June 1919.
18. *Ibid.*
19. *The Times*, 13th June 1919.
20. *Ibid.*
21. *Ibid.*
22. *Ibid.*
23. *Ibid.*
24. *South Wales Echo*, 12th June 1919.
25. *South Wales Echo*, 18th June 1919.
26. *South Wales Echo*, 13th June 1919.
27. *The Times*, 14th June 1919.

HISTORY

led the attackers fell flat to avoid further bullets, but quickly arose, and headed a rush into a room where the negroes were gathered. A desperate fight ensued, but eventually the coloured men were overcome, not, however, before one of the attackers had been severely cut on the head with a razor . . . The authorities are being urged to import an armed military force." The "colonial soldiers" were, apparently, Australians²⁸.

Barry

On the same day that the Cardiff riots began (Wednesday 11th June), Fred Longman, a dock labourer, was stabbed to death in Barry by a Negro sailor: "The black waylaid him, seized him by the throat, pinned him against the wall, and stabbed him under the heart"²⁹.

Another account relates: "The news spread like wildfire, and thousands of people, many being women, raided the negroes' quarters"³⁰. The assailant turned out to be a native of the French West Indies³¹.

London

The troubles in London were more sporadic. On Saturday 14th June there was an incident at a coffee shop in Cable Street, East London, where two Negroes were "roughly handled"³². The *Daily Mail* reported³³: "A coffee shop kept by an Arab was stormed and the furniture wrecked; two revolver shots were fired at the crowd by Negroes who were found in the house . . . The riot arose on a report being spread that some white girls had been seen to enter the house. Soon a crowd of about 3000 people assembled, and the place was attacked."

There were further riots on the evening of Monday 16th June when "the attention of the white people" was "first turned against Chinese inhabitants", while later in the evening "A quarrel between white and black men broke out . . ."³⁴. The anti-Chinese riot took the form of "an act of incendiarism at premises occupied by L Sing, at Northumberland-street, Poplar"³⁵.

PART TWO: AFTERMATH AND RETROSPECT WILL APPEAR IN THE NEXT ISSUE OF HERITAGE AND DESTINY.

28. *South Wales Echo*, 13th June 1919.

29. *The Morning Post*, 13th June 1919.

30. *Liverpool Echo*, 12th June 1919.

31. *South Wales Echo*, 12th June 1919.

32. *Daily Express*, 16th June 1919.

33. *Daily Mail*, 16th June 1919.

34. *Daily Express*, 17th June 1919.

35. *Morning Post*, 18th June 1919.

BIOGRAPHY

"With the North-West Wind"

William Morris: the man with a dream of Britain as it might have been and might yet be

VICTORIAN culture was an enigma. In an age of rapid industrialisation, it was an unashamed celebration of nostalgia. Nowhere was this more exemplified than in the work of William Morris, an aptly entitled biography of whom appeared last year¹.

Morris was a true Nordic in both appearance and character. A French writer described Morris in the 1890s:

"The complexion is ruddy, the hair, greyish in hue, short and curly. He is of medium height but powerfully built, a true northern physique, and there is about him the attractiveness of those heroic conquerors of whom northern legends tell, and of whom he is so fond. He is a mixture of that hesitating brusqueness peculiar to the timid, of that reticence and coldness of the man who is intensively reserved and opposed to all display of personal feelings. These traits are interspersed with sudden transports of kindness, fits of enthusiasm which seem to kindle his whole being, to lift him to heights beyond, and to transfigure him."

Morris was also a gifted individual with exceptionally wide interests and talents. He was poet, artist, designer, novelist, publisher and political speaker. Above all, he brought the quality of craftsmanship to all he did. He advanced the idea of simple beauty and clearness of outline in opposition to the over-ornate clutter popular at the time. His work was a celebration of beauty and grace in a world shortly to be deluged in alien anti-art.

Nature and history

Morris drew his inspiration from nature and from the history, first of the Middle Ages, and then of the Viking world of the Icelandic sagas. In this Morris was not alone as Faulkner points out:

"From the first he felt an intuitive sympathy with Icelandic literature and history — a sympathy based on respect for the courage and fortitude of a people making

a life in such an inhospitable setting as the frozen North. We can see this as part of a larger movement in Victorian culture to see England as part of northern Europe rather than the south, which found expression at various levels in such things as Kingsley's anti-Spanish sentiment in *Westward Ho!*, the founding of the Early English Text Society in 1864, R. C. Trench's *English Past and Present* of 1855 with its discussion of 'English as it might have been' had there been no Norman Conquest, and Gerard Manley Hopkins's use of Teutonic diction."

Opposed urban life

Morris also seems to have been impelled to immerse himself in the past of the barbaric North by his opposition to modern urban life. His poem, *The Earthly Paradise*, begins:

*Forget six counties overhung with smoke,
Forget the snorting steam and piston stroke,
Forget the spreading of the hideous town;
Think rather of the pack-horse on the down
And dream of London, small, and white and clean,*

The clear Thames bordered by its gardens green . . .

The same sentiments about life in London are echoed in a letter: "Surely if people lived five hundred years instead of threescore and ten they would find some better way of living than in such a sordid loathsome place . . . suppose people lived in little communities among gardens and green fields, so that you could be in the country in five minutes' walk . . ."

Faulkner concludes: "The image of the land and the lives of endurance of its people suggested an alternative to Victorian industrial England which appealed deeply to Morris's imagination. The people of the island

1. *Against the Age: An Introduction to William Morris* by Peter Faulkner (George Allen & Unwin, 1980).

(Iceland), it seemed to him, had a dignity and self-respect which were rapidly being destroyed in his own country by the profound and uncontrolled changes which were part of the Industrial Revolution. He could at least show his respect for Iceland by making some of its great stories available in English."

Another link with the barbaric North was the pagan spirit which animated his poetry. A review of his poetry in 1868 pointed out "the continual suggestion, pensive or passionate, of the shortness of life; this is contrasted with the bloom of the world and gives new seductions to it; the sense of death and the desire of beauty; the desire of beauty quickened by the sense of death."

Above all, however, Morris was linked to the world of the sagas by sharing in common an heroic view of life: "His preference had always been for something like the romance form of narrative, in which heroes and heroines set out on quests which suggest archetypal human needs in an imaginative world remote from the present."

Besides being a Nordacist, a Ruralist and a Neo-Pagan, Morris also became a committed Socialist and even considered himself to be a Marxian Communist. Friedrich Engels, Marx's crony, however, regarded Morris as a political innocent. Like many other early Socialists such as Hyndman (whom Morris first followed and then opposed) and Morris's friend, Bruce Glasier, Morris was a very different man from Engels's wily Jewish mentor.

Morris's Socialism was born out of an understandable, justifiable and commendable reaction to the appalling social conditions of Victorian urban life, a reaction shared and inspired by Dickens and others.

Ethical Socialism

Notwithstanding his pretensions to Marxism, Morris advocated, in effect, a form of Utopian or Ethical Socialism as opposed to the allegedly Scientific (economic and materialistic) Socialism of Karl Marx. After the Socialist movement had been hijacked by racial aliens, this Ethical Socialism was to find its Twentieth Century form in the ideology of the Radical Right rather than the Left.

All the great movements of history have been inspired and led by visionaries pursuing dreams, and Morris is not to be discounted for being a dreamer.

The flaw in Morris's idealism, a flaw shared with modern Socialists, was his failure to recognize the biological basis of inequality, and the Utopian assumption flowing from it that if only the System were changed then a perfect and perfectly egalitarian society could be created.

Free men are not equal, and equal men

are not free. The pursuit of freedom and equality has always created a dilemma. As a theorist rather than a man of action, Morris escaped the problem of solving the dilemma by abandoning one or the other objective.

Morris never lived to see how the problem was resolved by the Bolsheviks, but there is every reason to believe that a man of Morris's humanity would have been horrified. His friend, Bruce Glasier, and his opponent, H. M. Hyndman, were certainly not impressed with the anti-human tyranny of Marxism-Leninism, and it would be unfair to associate Morris with it.

Morris as a precursor

Emotionally, Morris sought to merge his remarkable individual genius in the community of the folk, an urge that was at least as Nationalist and Racialist as it was Socialist. Although any eulogy of him would be flawed by his naive egalitarianism, there is much in his outlook that is in keeping with our own Racial-Nationalist worldview.

Radical Racial-Nationalists have a good claim to Morris as a precursor, and would do well to recognize the inspiration of such a positive, constructive, accomplished and idealistic person.

If we genuinely seek a new synthesis that cuts across the old divisions of 'Left' and 'Right' then we must come to terms with precursors from all parts of the political spectrum, without fear of being labelled as 'Racial Bolsheviks' by people who are themselves nothing more than 'Racial Tories'.

Some modern Socialists may also lay claim to Morris as a precursor, but in so doing they must feel far more uncomfortable than any Racial-Nationalist.

It is significant that Morris's images of ideal, egalitarian, societies should be racially homogeneous Nordic/Germanic ones. Two novels spring to mind in this context.

His novel, *A Tale of the House of the Wolfings* (1889), was reviewed in our last issue. A novel with a similar theme was *The Roots of the Mountains* (1890), in which the men of the Burgdale — a Germanic community under threat from the Huns — defeat "the Dusky Men partly by their own determination and partly by being reunited with long-divided kinsmen."

The only real equality is, of course, biological equality, and although this is only enjoyed by identical twins (or clones) a racially homogeneous society will obviously approach nearer to a state of equality than a heterogeneous one. Although Morris failed to recognize the biological basis of inequality, he nevertheless subconsciously adopted genetic homogeneity as the basis of equality.

Morris's dedication to craftsmanship which could and can only be obtained by

small-scale labour-intensive production not only stands opposed to the mass-production-for-profit techniques of modern Capitalism, but also to the equally soulless materialism of modern Socialist utilitarianism.

Morris's hatred of urban life and his desire to return to a pre-industrial society was another current to become more obvious on the Radical Right than on the Left.

As an artist and a poet, Morris must be judged by the spirit of his work, rather than by his commitment to any particular political programme.

In a tribute to Morris, R. B. Cunningham-Graham wrote of the funeral "under the heading 'With the North-West Wind' — the rain and the gale seeming in keeping with Morris's Viking personality."

Graham's account conjured up Morris's own vision: "John Ball stood by the grave, with him a band of archers all in Lincoln Green, birds twittered in the trees, and in the air the scent of apple-blossom and white hawthorn hung. All was fairer than I had ever seen the country look, fair with a fairness that was never seen in England but by the poet, and yet a fairness with which he laboured to endue it. Once more the mist descended, and my sight grew dimmer; the England of the Fellowship was gone. John Ball now vanished, and with him the order, and in their place remained the knot of countrymen, plough-galled and bent with toil; the little church turned greyer, as if a reformation had passed over it. I looked again, the bluff bold kindly face had faded into the north-west wind."

EXHIBITION

The Vikings in England

ANOTHER Viking exhibition is open in Britain, this time at the Yorkshire Museum, York, until 30th September 1982.

Over 700 exhibits have been gathered from all parts of the Viking world of 1000 years ago. The centrepiece of the exhibition is a reconstructed house based on one of the dwellings uncovered during the Coppergate excavation in the city.

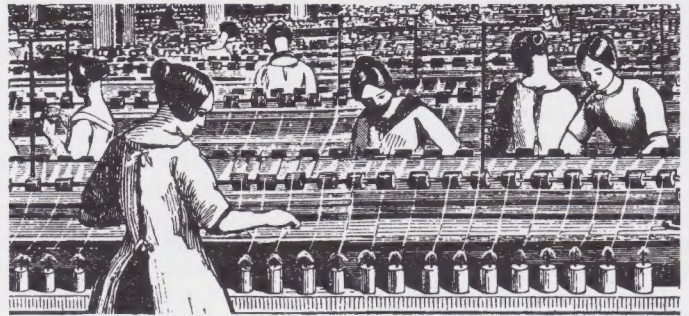
A permanent exhibition featuring relics and reconstructions of the Anglo-Scandinavian era will open at the future Jorvik Viking Centre in April 1984.

The present exhibition is open daily Monday to Saturday 10-5 and Sunday 1-5. Adults £1.50, children and OAPs 75p.

FOLK CULTURE

Traditional British folk song

PART FIVE: INDUSTRIAL SONGS



INDUSTRIAL songs drew on the same literary form and music as other urban and rural songs, and are just as much part of the British folk tradition. The characteristic industrial ballad was associated with one of the two major early industries, textiles and mining.

Hand-loom weavers and miners had long enjoyed lyrical songs with occupational references, but it was the industrialisation of these occupations at the end of the eighteenth century that gave birth to the truly industrial folk song, characterised as it was by technical references and a general mood of discontent and protest.

Industrialisation led to increased efficiency in production, but it was attended by social disruption and the dehumanising drudgery of factory life. Industrial folk songs dwell on the long hours, bad conditions, poor wages, ill-health and the ever-present risk of accidents.

An Ulster song, *The Doffing Mistress*, reveals the physical deformity caused by a lifetime of stooping. The doffing mistress hangs her coat on the highest peg as a favour to her fellow workers:

*O do you know her or do you not
This new doffin' mistress that we have got?
Elsie Thompson it is her name
And she helps the doffers at every frame
Laddie-right-fol-ra
Laddie-right-fol-ra*

*On Monday morning when she came in
She hung her clothes on the highest pin
She turned around for to view her frames
Shouting: Damn you, doffers, tie up your ends*

*Tie up your ends we will surely do
For Elsie Thompson, but not for you
We'll tie up our ends and we'll leave our
frames
And wait for Elsie Thompson to return again*

A more dissatisfied view of conditions in the textile industry was taken in the Yorkshire song *Poverty knock*, in which the chorus appears at the beginning and end:

*Poverty, poverty knock!
Me loom is a-sayin all day.
Poverty, poverty knock!
Gaffer's too skinny to pay.
Poverty, poverty knock!
Keepin' one eye on the clock.
Ah know ah can guttle
When ah hear me shuttle
Go: Poverty, poverty knock!*

(guttle = eat)



*Up every mornin' at five.
Ah wonder that we keep alive.
Tired an' yawnin' on the cold mornin',
It's back to the dreary old drive.*

*Sometimes a shuttle flies out,
Gives some poor woman a clout.
There she lies bleedin', but nobody's 'eedin',
Who's goin' t' carry her out?*

The second of the two verses we quote here apparently refers to the fact that the workers were on piecework, and could not afford to stop.

Mining is an ancient occupation but the Industrial Revolution gave the mining of coal and iron a new importance. Accidents were frequent, and ballads about pit disasters were composed and sung as charity appeals

to raise money for widows and orphans:

*We never shall forget them, though they have
lost their lives,
So let us pay attention to their children and
their wives.
It simply is our duty now, and let us all
beware;
Their fathers died a noble death and left
them in our care.*

Such conditions were not meekly accepted. Despite political and legal suppression, trades unions were formed and strikes organised. The *Blackleg Miner* tells its own story:

*Oh, early in the evenin', just after dark,
The blackleg miners creep te wark,
Wi' their moleskin trousers an' dorts short,
There go the blackleg miners!*

*They take their picks an' doon they go
Te dig the coal that lies below,
An' there's not a woman in this toon-raw
Will look at the blackleg miner.*

*Oh, Deleval is a terrible place.
They rub wet clay in the blackleg's face,
An' roond the pit-heads they run a foot-race
Wi' the dorts blackleg miners.*

*They'll take your tools an' duds as well,
An' hoy them doon the pit o' hell.
It's doon ye go, an' fare ye well,
Ye dorts blackleg miners!*

*So join the union while you may.
Don't wait till your dyin' day,
For that may not be far away,
Ye dorts blackleg miners!*

Now that the term 'blackleg' has been judged offensive to Britain's Coloured minorities, we await the deletion of this song from the Socialist Workers' Party songbook!

As traditional British folk song — albeit of a less agreeable type — continued to survive and flourish in an industrial environment, it may be concluded that it was not industrialisation in itself which all but extinguished it.

OBITUARIES

Carleton Coon, C D Darlington and Donald Swan

THREE figures in the field of anthropology whose names will be familiar to many of our readers died last year.

Carleton Coon was born in Wakefield, Massachusetts, in 1904. He received a BA, MA and PhD in anthropology from Harvard where he later became a professor.

His most important books were *The Races of Europe* (1939), *The Origin of Races* (1962), and *The Living Races of Man* (1965).

In *The Origin of Races* Coon argued that *Homo erectus* had split into five separate races half a million years ago, and that these races had evolved separately into the modern *Homo sapiens* races by a process of convergent evolution. He also argued that the Negro race had trailed behind the White and Yellow races.

Professor C. D. Darlington was born in 1903. A professor of biology at Oxford, he was a close friend and associate of John R. Baker, the author of *Race*.

His most well known works included *Genetics and Man* (1964) and *The Evolution of Man and Society* (1969), a biological analysis of world history.

Darlington was not only a great scientist who made important contributions to the sciences of cytology, genetics and evolutionary theory. He also addressed himself to the widest historical and socio-political implications of biology.

In an address given in 1958 entitled *The Control of Evolution in Man* Darlington concluded:

"Oppressed by closer fears modern governments take less care for posterity than did their predecessors in antiquity. Governments which provide us with education have forgotten that only our parents can provide us with the ability to profit by it. There is indeed much evidence of a genetic component in the survival of nations. The nation which takes most serious thought for its own genetical future is, therefore, most likely to have a future."

Donald Swan was born in 1935 in New Jersey. He became assistant professor of anthropology at the University of Southern Mississippi and wrote many articles on race for publications such as *Mankind Quarterly*.

Swan was closely associated with The International Association for the Advancement of Ethnology and Eugenics which reprinted important articles by leading anthropologists in booklet form, some of which can be obtained from the RPS, 82 Tamworth Road, Hove, Sussex, BN3 5FH.

Carl Orff

Carl Orff, the German composer, conductor and teacher, died on 29th March 1982.

Born in Munich in 1895 he strove to bridge the cultural gulf between the world of the fine art composer and that of ordinary people. He did this by encouraging children and amateurs to become creatively involved in music, and by shedding elaborate techniques in his own compositions.

His ideas for the musical education of children were presented in *Das Schulwerk* (1930-54), "a still valuable set of highly practical tutors"¹.

He is best known for his musical composition *Carmina Burana* (1938) described as "frankly eschewing counterpoint, development, and all but the most elementary harmony, and gaining its effects through the exploitation of simple rhythms, reiterated short motifs, and plain-song-like declamation"². It is a powerfully emotive work, exuberant, erotic and folkish.

Orff's ideas on musical education have been influential, and *Carmina Burana* has been very popular with the general public. Music critics have, however, viewed his work as 'barbaric', an ironic criticism in an age degenerate enough to worship both African primitivism and total formlessness in both music and art.

Unlike many other musicians and artists, Orff never deserted his native land, a loyalty for which he was never forgiven by the international musical Establishment.

1. *The Times*, 31st March 1982.

2. *The Oxford Companion to Music* (Oxford University Press, 1970).

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Heritage and Destiny No. 1 Spring 1980. Contents: *Nationalism, Racism and Early British Socialism; The Nordic as an Ideal; The Modern German Folk Art of Georg Sluyterman van Langeweyde; Outer Space - the Final Frontier of the White Race; British Roots - the Anglo-Saxons; The Objective Ethics of Raymond Cattell and Jacques Monod; Traditional British Folk Song - An Introduction; book reviews.*

Heritage and Destiny No. 2 Summer 1980. Contents: *Science or Superstition?; Rhodesia - the Inside Story; Robert Ardrey - the Man Who Detonated the Intellectual Time-Bomb; British Roots - the Vikings; Traditional British Folk Song - Songs of Seasonal Ceremony and Magic; Review; Forum.*

Heritage and Destiny No. 3 Winter 1980-1981. Contents: *The Cultural Struggle; Capitalism and Communism; Russia's Verdun; Sociobiology Controversy has Ancient Origins; Biological Marxism - the Impossible Synthesis?; British Roots - the Normans; Traditional British Folk Song - the Epic Ballads; Review; Forum.*

Heritage and Destiny No. 4 Summer 1981 Contents: *Barbarian roots point way to future man; The return of the warrior; The Peasants' Revolt; The destruction of the city; The microprocessor revolution; Traditional British Folk Song - the later songs; Mead - the drink of the North; Briefing; Review; Forum.*

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Page twelve

Books in brief

"The doctrine of the 'Liberal' cults is essentially Christianity divested of its belief in supernatural beings, but retaining its

Like Revilo Oliver, Peter Peel (a Briton who lives in America) is another of that rare breed of academics courageous enough to write for Racial-Nationalist periodicals.

Focal Point: 20p + 12½p stamp from Suite 411, 76 Shoe Lane, London EC4. *National Democrat*: 50p + 12½p stamp from 50 Warwick Square, London SW1. *Sussex Vanguard*: 20p + 12½p stamp from 23 London Road, Town Hall Square, Bexhill-on-Sea, Sussex. *'Holocaust' News*: 15p + 12½p stamp from the Centre for Historical Review, PO Box 40, London E15. Please address all enquiries directly to these publications, and **not** to *Heritage and Destiny* or Heritage Books.

The case against Christianity

In his book *Christianity and the Survival of the West* the distinguished classical scholar, Dr. Revilo Oliver, claimed that Christianity was a Western religion, but he had to base his argument on what had to be added to Christianity to make it acceptable to Northern Europeans. Now that these additions have been stripped away and we have been left with the original doctrine, the time has come for a rejection of Christianity *in toto*. That is the argument of a controversial book by Ralph Perier.

In *Christianity: A Religion for Sheep* (Historical Review Press (USA), 1980), Perier devastatingly demolishes the historiography, creed, use and effect of Christianity. His main theme is that Christianity was devised for the specific purpose of enfeebling and paralyzing the civilized peoples of the world.

Perier charges Christianity with dominating and distorting the mind of our race for fifteen centuries, and continuing to do so. Christianity *per se* may only be followed by about 10% to 15% of our race, but we must not overlook Ersatz-Christianity. 'Liberals' who pride themselves on having rejected the incredible tales about supernatural beings and the other trappings of Christian mythology, nevertheless retain an abiding faith in its social superstitions.

Perier identifies three main components in the Christian doctrine: Zoroastrianism, Buddhism and Judaism.

Zoroastrianism taught that the world was a battlefield on which a good and an evil god contended for mastery: "For no intelligible reason, these two mighty supernatural beings, one of whom had the power to create the entire universe, have to recruit puny mortals for a war that is absurd anyway, since everyone knows that in the end the good god will overcome the evil god, take him captive, and settle down to torturing him for all eternity . . . This fantastic notion has given rise to what may be the most pernicious idea in human history: a holy war, fought to destroy evil."

Perier argues that rational men go to war to extend their own dominion over other people or sometimes to maintain it against other nations that are trying to extend their own power, in conformity with the fixed and unalterable condition of human life. Under the Zoroastrian-Christian system, however, "whole nations are subject to periodic fits of insanity. Crazy hordes imagine themselves chosen by the good god . . . to butcher and annihilate the diabolic minions of the evil god . . ."

Examples of these crazed crusades are provided by the Catholic-Protestant struggle

provoked by the Reformation, the American Civil War and the First and Second World Wars. But such wars are not the end of the schizophrenia which the Zoroastrian idea of a holy war has implanted in the mind of our race: "In the intervals between the attacks of self-righteous insanity that makes them run amuck in holy wars, they do not become rational, even momentarily, but instead babble in the throes of another hallucination. They jabber about pacifism . . ."

This observation will strike a particular chord with British readers, for nowhere was this schizophrenia more obvious than in Britain between the wars when 'progressive' opinion simultaneously demanded disarmament and a military crusade against Nazi Germany.

The Buddhist component of Christianity reached it indirectly after considerable adulteration: "The essential element is the gloomy and cowardly doctrine that human life is not worthwhile — that all things dear to healthy men, such as health, strength, sexual love, beauty, culture, learning, intelligence, wealth and even individuality, are merely 'vanity of vanities', empty illusions. (Christianity, of course, makes them evil illusions.) The proper attitude is that of a man hopelessly diseased and in pain: he longs for death."

Racial impoverishment

Post-mortem benefits for the soul could be gained by refraining from sexual intercourse, and by masochistically inflicting pain on oneself: "Men too 'weak' to be eunuchs were permitted the 'sin' of having offspring to provide customers for the next generation of shamans, but it was the will of Christianity's fearful god that our race be as celibate as possible . . . some of the best blood of our race was irretrievably lost in mad efforts to curry favour with the god the Jews had exported to us. For century after century, the sexual superstitions of Christianity systematically weakened and impoverished our race."

Another derivative of the Buddhist negation of the values of life is the fatuous self-abasement which appears in the Sermon on the Mount: "It is the essence of what Nietzsche called the 'slave morality' — the morality of persons so degenerate or diseased that they are fit only for slavery. It is the negation of life itself. Glory is reserved for the meek and humble who take a masochistic delight in being trampled upon. They must be so abject and feeble-minded that they love their enemies."

In a passage echoed by the book's title

Perier comments: "Christians even like to depict themselves as lambs that stare uncomprehendingly at the world about them . . ."

The repudiation of reason and sanity was a particularly deadly poison for our race which has — in some of its members at least — an innate capacity for "the objective and philosophical thought by which alone our race attained a partial control over the forces of nature and the power to defend itself by imposing its will on other races."

The Judaic element in Christianity was the peculiar product of its originators, whose nihilism Perier associates with the mentality of the urban ghetto. This nihilism reaches its apotheosis in the apocalypse: "The wild phantasmagoria describes in loving detail all the disasters and torments with which Jesus will afflict and destroy the civilized peoples of the earth when he returns in glory from the clouds with a squad of sadistic angels."

Perier concludes: "Christians like to prate about how much their bundle of irreconcilable superstitions has done for us. Well, it first gave our race schizophrenia and has now given it a suicidal mania."

From hiring missionaries to pester everyone else in the world in the belief that racial aliens could be transformed into the equivalent of White Europeans, Christians and Ersatz-Christians have now graduated to a mania for racial equality: "They are burdened by the horrible guilt of not having committed suicide, a guilt they can expiate only by taxing themselves to hire their enemies to destroy them. They must love their enemies, but hate their own children."

Christianity: A Religion for Sheep is a book that every subscriber to *Heritage and Destiny* ought to read. It is priced at 30p plus 13p postage and is available from Heritage Books, BCM 5766, London WC1N 3XX.

Zone of oppression

Zone of Occupation was a BBC2 television documentary series dealing with the British occupied zone of Germany in the aftermath of yet another war fought to make the world a safe place for whatever it is we've got now.

It examined the officially instigated discrimination and brainwashing of the de-Nazification programme, the looting, smashing and starving of Germany under the Morgenthau Plan, and British Government complicity in the Soviet use of German slave labour. The kind of things, in fact, that the Allies were supposed to be fighting against.

Well worth seeing if repeated.

REVIEW

The films of John Boorman

WITH Merlin bewailing the passing of the Old Religion, with knights galloping into battle to the stirring strains of Carl Orff's *Carmina Burana* and with much else besides, we are sure that John Boorman's film *Excalibur* will have had great appeal for our readers.

John Boorman is a British-born director



Above: John Boorman
Below: a scene from *Excalibur*

of second generation Dutch extraction who now lives in Southern Ireland. His films are characterised by the heroic quest of the warrior or hunter who must first achieve an act of Nietzschean self-overcoming before being able to overcome enemies.

His imagery is Jungian rather than Freudian, his values Gentile rather than Jewish.

Although a Protestant he received a Jesuit education and was drawn by the Catholic Grail legend which he views as a Mithraic pagan myth borrowed by the Roman Catholic Church.

The legend of King Arthur and the Quest for the Holy Grail are themes which have fascinated Boorman for a long time, and which he had already woven into earlier films.

Two other productions of particular merit were *Deliverance* and *Zardoz*.

In *Deliverance* a four man group of city dwellers go on a weekend canoeing trip down an Appalachian river about to be destroyed by a dam. Their idyll in the wilderness becomes a desperate struggle against both man and nature, and they rise heroically to the challenge.

In *Zardoz* a future society which has controlled death grows effete and apathetic until disrupted by the arrival of a barbarian from without. The society is eventually overrun and its inmates returned to the natural cycle of life and death.

Boorman's *Excalibur* is adapted from Malory's *Morte d'Arthur*, the fifteenth century mediaeval romance.

As in *Deliverance*, where the city dwellers must shed their civilized values in order to become killers for their self-preservation, the initially inept King Arthur struggles to overcome his shortcomings, destroy his enemies, and save his land.

Excalibur has a strong mystic content, and the Grail concept, which contains the "pagan fertility beliefs that the reproductive forces of nature are intimately connected with the potency of the ruler"¹, features prominently.

Excalibur has nothing to do with the historical struggle between Celt and Saxon. Dark Age Britain is seen, as Malory saw it, with mediaeval eyes, and it is depicted with large stone castles and knights in plate armour. To object to these 'anachronisms' as some critics have done is to miss the whole point.

Almost the only other criticism levelled by professional critics was of the scene in which Arthur's father, Uther Pendragon, makes love to Igraine (played by Boorman's daughter Katrine) in a full suit of armour. But even this image, which contrasts masculine strength with feminine vulnerability, reflects an established artistic convention found in many paintings.

The production of a film which reflects the heroic values extolled during the greater part of the three thousand or more years of our Indo-European history and culture is so welcome as to outweigh any minor criticisms. If this reviewer was to make any criticism at all, it would be that the theme was not treated seriously enough.

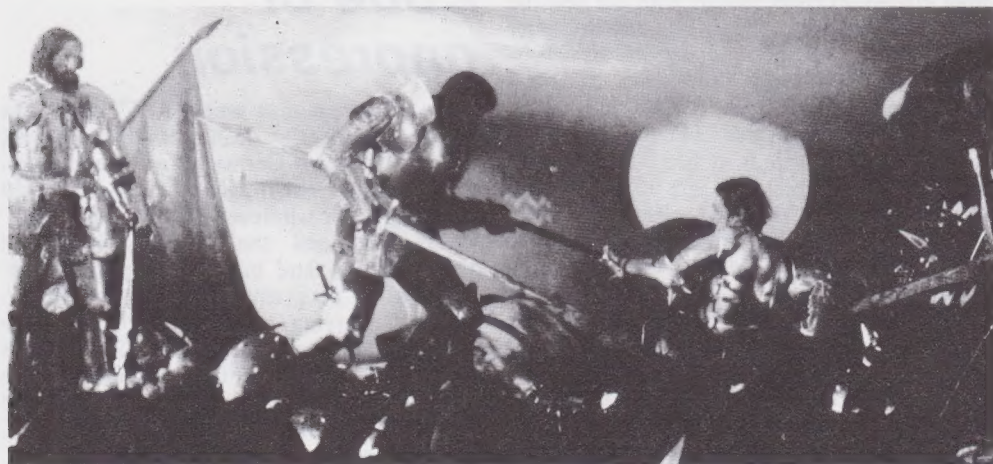
Excalibur has wide appeal. Even in this age of the anti-hero, the heroic film still delights the essentially healthy and positive instincts of the masses and can thus achieve commercial success.

The mystical past of *Excalibur*, the adventurous present of *Deliverance*, and the science fiction future of *Zardoz* speak to us in the same language and share a common timelessness. The heroic myths of Western culture are a facet of a racial psychology which has come down to us through the Dark Ages and through Malory to find expression in modern writers of the 'sword-and-sorcery' genre and in the films of John Boorman. Their appeal is eternal because they mirror our inherited racial psychology.

But let us leave the last word to John Boorman himself²: "It's a tragic story with a great deal of bloodshed. The characters attempt to do great things . . . and fail. They fall prey to every human frailty; lust, treachery, brutality, self-pity. But they redeem themselves by discovering their destiny."

1. *The Quest for Arthur's Britain* edited by Geoffrey Ashe, Granada 1971.

2. *Sunday Times Magazine*, 28th June 1981





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